

## The Religious World

The International Sunday School Lesson for August 25 is "The Visit to Nazareth," Luke 4:16-30.

(By William T. Ellis.)

In a New York restaurant the other day I saw a man reading intently a village newspaper from the middle West. He was indifferent to the great dailies of the metropolis that were lying about him. They were only New York newspapers common to everybody; this was the paper from back Home. However far a man may roam, and however great he may become, he never loses his romantic interest in the place where he was brought up. The Old Home Week idea of New England is a successful effort to capitalize this sentiment. The homing instinct is one of the deepest in human nature.

The romantic love of the scenes of childhood was experienced by Jesus, who shared all the passions of mankind. Nazareth, where he had been brought up, meant more to him than the thriving city of Carperntum. Even Jerusalem, the city of the king, had not the place in His heart that was held by this little village which nestled in a cup-like valley of Galilee. From his Capernaum successes Jesus returned to Nazareth, taking with Him, doubtless, His disciples. There were members of His family to be visited; probably His mother was there; men whom He had known since boyhood were in almost every house.

As the Carpenter walked down the slope that leads from Tiberias His eye lighted up at the sight of many familiar scenes. Yonder were oxen ploughing, in a yoke which He himself had made. The plough itself had come from His workshop. Here and there were houses that He had built; in vander limestone cave He often mused through the hot summer noontide; every foot of the village and its environs was sacred in His memory. The spring from which Mary had carried water as a girl, and which still flows in the center of Nazareth, had been to Him as to all the other boys of the village, a place of resort.

It was for Him, as for every man, a great hour when He went back home for the first time after winning success abroad. Nothing is said in the Scripture about the renewals of old associations and the visits home and the pallet, perhaps, in the corner of the old house where He had slept since earliest memory. It was a home-coming, with all that the experience means of romance and pleasure.

### When the Preacher Goes Home.

One Sunday morning in the English-speaking church in Lucerne I met more American acquaintances than during a week in the rest of Switzerland. Persons of principle adhere to those principles wherever they may be, and the church-going kind of folk may be found at church wherever they are. When Jesus returned to Nazareth, He did not give His Sabbath to holding a levee. Instead, He went to the old synagogue, the familiar building that was associated with His earliest memories of religion. How proud Mary must have been of Him that morning, as she saw all eyes turned to Him when He entered the village house of worship!

"I thought I'd get a rest when I went back home," said the preacher the other day. "But the home folks would not have it any other way than that I should preach for them, so I worked as hard as if I had been here." Incomprehensible would be the community that would not ask one of its old boys who had become a preacher to enter its pulpit. The etiquette of the occasion put the reader's roll into the hands of Jesus that morning in the Nazareth synagogue, and when He unfurled the scroll of Isaiah, which was handed to Him by the clerk, it was found that the day's indicated portion was more appropriate than almost any other passage in the Old Testament.

### The Great Mission.

For then came the self-revelation of the Carpenter who had become a rabbi and who had returned home. The thrill in His voice startled every hearer as He read,

"The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised To proclaim the acceptable year of the Lord."

The very manner of reading this prepared the startled listener for the supplementary remark with which the teacher opened His discourse as He sat down to teach, after the custom of the time. "Today hath this Scripture been fulfilled in your ears."

The message makes good reading. Observers of our times are perplexed

## IT'S WAR, SAYS INEZ MILHOLLAND, AND SUFFRAGETS ARE RIGHT TO DO VIOLENCE



Miss Inez Milholland.

Newport, R. I., Aug. 17.—"It's war in England," says Miss Inez Milholland, New York suffraget leader, "war between the government and the women. The women have been forced to fight and smash and burn. They refrained from violence so long that I marvel at their forbearance."

Miss Milholland and other suffragets of New York are indignant over the sentencing to prison of three English suffragets, Mary Leigh and Gladys Evans were given five-year terms, the former for wounding John E. Redmond with a hatchet, and the latter for setting fire to a Dublin theater. Lizzie Baker was sent to jail for seven months for being an accomplice of Gladys Evans.

### Defends Theater Burning.

Miss Milholland's eyes blazed as she discussed the sentences.

"In the first place," she said, "the act of these women is a direct answer to the challenge thrown out by Mr. Hobhouse. He issued this challenge last February, saying that there was no demand by women for votes and that they could not show that they wanted the ballot. When the men wanted the ballot, Mr. Hobhouse said, they burned Nottingham Castle. This was the sort of demand that the

English government recognized and it was up to the women to prove that they wanted the ballot as badly as the men.

"Their answer was the attempt to burn the theater in Dublin. They used persuasion, they reasoned with the government, but when the government said that the only thing that appealed to it was violence, why, violence they must have. The government is responsible for instigating violence, for inciting the women to riot. Calls Sentence a Disgrace.

"The women, who do nothing hysterical or on the impulse of the moment, took particular pains that the theater was empty.

"Every man who has a vote is to blame; the remedy is in his hands. If he votes against us, why he must take the consequences. The women have been forced into this thing by the government. They refrained from violence so long that I marvel at their forbearance. Mr. Asquith put them off time and again, and then brought on his manhood suffrage bill for which there was no demand.

"The treatment of the women of England whose desire is merely to vote, to be treated as human beings, is a disgrace and a terrible indictment of a nation.

doomed one to mediocrity.

The Nazareth villagers thought they had a complete answer to the claims of Jesus when they said, "Is not this Joseph's son?" "No man is a hero to his valet"—the reason being, as one has wisely supplemented, that the valet himself is not a hero. It takes like to understand like. These eager-eyed villagers, alert for every sign of egotism on the part of a visitor whom they would not have vary one iota from their little standards, were ready to fume against Him, as later they would be eager to fawn upon Him.

### The Scorners Scorned.

The hostile atmosphere of the synagogue was felt most keenly by the sensitive Christ. He feared not to deal bravely with the situation, and to shock His old neighbors into a consciousness of their condition. So in words of scorn, whose bite was scarcely realized, He pointed out by Scripture parallels that Nazareth could not have great works like unto Capernaum because of its unbelief. He cited to them the heathen who had been elected in Old Testament times for divine ministry rather than Israel.

It was as if to say that they were less worthy than the gentiles whom they considered beyond the pale. The words were brave and audacious. Jesus always dared tell the truth. He sought to help men rather than to please them. This episode is commended to the study of those gelatinous saints who think that Christian speech should always be sugar and never salt.

### A Rioting Church.

The elemental passions of the self-satisfied and prideful villagers were aroused. They made the answer of

the small boy who says in reply to an argument, "But I can heck you, anyway." The resort to force is primitive and instinctive. We can all understand why a riot should have been produced by such a statement as Jesus made to these Nazarenes. Like incidents are happening every day. Losing control of themselves, the shrieking, gesticulating congregation, now become a mad-gened mob, hustled the Teacher from His place, out into the open and up to one of the precipitous hills that girdle the town.

They meant murder. It seems horrible to contemplate. Yet we remember that only a year ago this month, in the peaceful church-going town of Coatesville, Pa., men—where defense when they were arrested was that they were members of Bible classes and church-goers—went forth to a lynching that was more atrocious than any other in this land. These pious Jews intended to slay the Man who had done nothing worse than to point out the truth concerning their own littleness and spiritual blindness. They gave ocular evidence, even as Coatesville has since done, that the spirit of the small town was more dominant with them than the spirit of their Scriptures.

Their fell purpose was never consummated. The hour of the Saviour had not yet come. Perhaps by a miraculous intervention, more probably by sudden assertion of His own majesty, the people fell back before Jesus, even as the soldiers in the garden later did when He acknowledged His identity.

For, after all, they were only little villagers, and He was the greatest Man who ever brought a mighty message of large truth to the world. They rejected him; and by that act put themselves into the pillory of SEVEN SENTENCE SERMONS.

By wisdom wealth is won;  
But riches purchased wisdom yet for none.

—Bayard Taylor

Daily prayers are the best remedy for daily cares.—Anon.

Boys flying kites haul in their white-winged birds.  
But you can't do that when you're flying words:  
Thoughts unexpressed may sometimes drop back dead.

But God Himself can't kill them when they're said.  
—Carleton.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Bible.

He who loses money loses much;  
he who loses a friend loses more; but  
he who loses spirit loses all.—Anon.

O well for him whose will is strong;  
He suffers, but he will not suffer long;

He suffers, but he cannot suffer wrong.  
—Tennyson.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.  
—Pascal.

### A \$10,000 "CAROUSAL."

Spencer, N. C., Aug. 17.—Among the attractions secured for labor day in Spencer, September 2, is a \$10,000 carousal, owned by G. R. Gibbs, of Norfolk. This will be the first time such an "institution" has been seen in Spencer. It has been in use but three years, and has a capacity to carry 250 persons at one time. Mr. Gibbs was in Spencer today making a contract with the labor day committee for the appearance here.

### NOTICE OF DISSOLUTION.

Notice is hereby given that the co-partnership heretofore existing between J. E. Hamlin and Walter Harris, conducting business in the city of Raleigh under the firm names and styles of J. E. Hamlin & Company, Third Ward Pharmacy, and Ideal Cafe and Lunch Room, has this day by mutual consent of the parties been dissolved. J. E. Hamlin has purchased the interests of said Walter Harris and has assumed the payment of all debts of said co-partnership, except certain debts mentioned in contract of dissolution, and will conduct the business as heretofore at the respective places of business in the city of Raleigh, under the same firm name and styles. All persons indebted to said co-partnership will make settlement with said J. E. Hamlin.

J. E. HAMLIN.

WALTER HARRIS.

8-6-law-6wks.

### ADMINISTRATOR'S NOTICE.

Having been appointed and having qualified as Administrator c. t. a. of Lucene M. Partin, deceased, of Wake county, this is to notify all persons having claims against said estate to exhibit them to the undersigned on or before the 22d day of July, 1913, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment to the undersigned.

This 23rd day of July, 1912.

W. W. WILLIAMS.

Administrator c. t. a. of E. M. Partin, deceased.

W. B. SNOW, Attorney.

7-23-law-6wks.